CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, APRIL 11, 1823. No. 35

ADDRESS

OF THE TRUSTEES OF THE EVANGELICAL MISSIONARY SOCIETY IN MASSACHUSETTS.

The Trustees of the *Evangelical Missionary Society*, earnestly solicit the attention of the friends of that Institution, and of the religious public in general, to its situation and wants, and would urge its claims to patronage as a useful auxiliary to the cause of truth and virtue.

We cannot but rejoice in noticing the peculiar attention and activity recently manifested, for the support and extension of Christianity.—It affords much satisfaction to the friends of religion to observe the efforts now making, both in Europe and America, for the propagation of *the gospel*. Bible Societies, and Missionary *Societies*, if well conducted, must produce the most auspicious results; and they will receive the best wishes of the benevolent Christian for their greater success. The blessed light of the gospel is shining farther and wider; and promises gradually to dispel the darkness of error, superstition and vice. Americans are doing their part in this great work. Associations have been formed for the laudable purpose of sending the word of salvation to distant regions, of christianizing the Indians on this extensive continent, and of furnishing teachers of religion for the new and destitute settlements within our own borders. But less, comparatively, has been done for our brethren of the latter description, than either benevolence or patriotism seems to demand. And the present religious condition of many of our churches and parishes is such as to require the aid of all who have ability, to enable them to enjoy the stated means of christian instruction and worship. The harvest is great, and the laborers are few, or the people unable to support them. This is owing chiefly to the increase of sectarians among us, and to the diversity of sentiment as to doctrines and ceremonies—unavoidable, perhaps, where perfect freedom of opinion is enjoyed. No doubt some who are indifferent to all religion, take advantage of this state of things, to refuse contributing at all to the maintenance of religious institutions.

How shall the evil be remedied? By the efforts of the opulent and liberal-minded.—Where there are small societies, and the members are disposed to contribute to the support of religious worship and instruction according to their ability, yet do not possess means altogether sufficient for the purpose, there is a loud call for foreign aid. Ignorance and error will thus be prevented from spreading, and these societies will be gradually enlarged, and become adequate to provide for themselves.—Now this is a primary object of the Evangelical Missionary Society of Massachusetts. It proposes to do something to repair the walls of our own Jerusalem, and to prevent the inroads of infidelity and fanaticism. While there is much to be done at *home*, to maintain the cause of true religion, we shall be justly chargeable with unfaithfulness to our divine Master, if we do not make corresponding exertions.

The Society was formed in 1807. The original members belonged to the counties of Worcester and Middlesex. But it was their early wish and plan to have associates from all parts of the State; and it now embraces Suffolk, Essex, Norfolk, and Plymouth. An Auxiliary Society has also been established in the State of Maine. The history of its labours and beneficial effects in various places, give ample testimony of its laudable design and prudent management. Reports of its proceedings have been annually published, shewing the number of places in which religious instructers have been employed, and the attention and gratitude of the people among whom they laboured.—We have the satisfaction to learn that our missionaries have been well received, and that good effects have resulted from their instructions. As yet, however, we have been able to afford support to a few only; nor have any been located except where desired by the people, and maintained in part by contributions among themselves. It will be seen also that our object is to encourage schools for the young; and our missionaries are directed to pay particular attention to the means of early education in all places where they reside. In some towns, much good has been done in this respect; and we consider it highly important to furnish means of instruction to youth, as promising the best effects in reference to the extension of pure religion. There are now many towns in which our assistance has been solicited; and we need an addition to our funds to enable us to supply present calls* The condition of several other places is such as to require the attention and assistance of all benevolent Christians. There is an opportunity of doing much good, if our efforts are well directed, and should at all correspond to the moral wants of the people. If we can help to supply vacant societies with able and pious teachers, and prevent others from becoming destitute and vitiated, we may justly hope to do something for the support of christian order and virtue.

We are induced also to extend our views to distant parts of the country, where the population is rapidly increasing; but where the light of the gospel has yet shed little influence.

We cannot believe that our friends will fail to perceive the importance of this object, or will withhold the aid necessary to accomplish it. In a country where the face of society is perpetually shifting as it is here, and new settlements are pushing themselves into the wilderness, beyond the reach, almost, of those Institutions which our older states so happily enjoy; a great deal needs to be done to cause the means of religion and education to keep pace with the increase of population. Without some extraordinary effort, it will not be possible to establish churches and schools in any proportion to the establishment of towns and villages; and the consequence must be, that large tracts of our distant country will be settled and become populous, without the advantages of education or religion; or, at best, will be left to the occasional and contradictory teachings of travelling preachers. There are some towns, even in New-England, in which the institutions of religion are not supported. How many might we then suppose there must be on the frontiers of civilization, where the salutary neighbourhood of our numerous churches is wanting?—And we find it to be so in fact. It is well known that there are large tracts of country, collections of numerous and flourishing towns, in which the voice of preaching is rarely heard, and where the happy influence of a stated ministry is unknown. The consequences of their continuing in such a state must be most melancholy. And it is a state which they cannot remedy themselves, even if they have the disposition. But even the disposition must, in many cases, be imparted to them. Those who enjoy the blessing must diffuse it.—The necessity of this has been felt by many who have turned their thoughts to the subject; and efforts have consequently been made to effect something. More, however, needs to be done—much more. The Evangelical Missionary Society desires to bear a part in the work, and to excite its religious friends to an interest in it, proportioned to its vast importance. Until this is excited, and they come forward generously, and put into our hands the necessary means, we shall be compelled to sit still, the mortified spectators of a good work doing by others, in which we are not permitted to share, and what is more painful still, anxious witnesses of the spiritnal suffering of our fellow-men, which we have no means of relieving. We shall be compelled, also, to look forward to the day when irreligion and immorality shall gain the ascendency in some portions of our land, and endanger, perhaps, the peace and welfare, as well as the honour and fair name, of our country; and to lament that we were not permitted to put forward a hand to check the evil in its commencement.

We therefore beg our friends as men, as christians, as philanthropists, and as patriots, to give their attention to this most interesting subject, and inquire if they can conscientiously refuse to aid the design we propose. We acknowledge that they have done something—but can they think that they have done enough? They have furnished to this, their only domestic missionary society, only to the amount of $700 per year*—not enough even to answer the pressing demands of our own state.† What is it, then, in proportion to what is needed for even commencing this large work, to which the state of our country, and the character of the times, call us? If we are right in reading our duty in this respect, we trust our friends will not be backward in their encouragement. We make our appeal to them, and wait for the result.

It is but right that they should know more definitely the plan we wish to execute. We state, therefore, that it is not our design, as it has not been our practice, to send one man to travel over a vast surface of country, merely calling for a few days at every town. We have a purpose, as we think, of more settled good.—Our object would be to select a place where there was a promise of doing good, and send a preacher to reside there, if possible, with the aid of some of the inhabitants; with the hope that his labours might be so blessed, and so acceptable, that at length he should have around him a regular society, which should support him without assistance. When this should take place, the same means might be used in accomplishing a similar work elsewhere; and thus church after church be gathered. Is this not a feasible, laudable design? We have operated in this way in time past, and with even our feeble means, have had cause to rejoice in doing evident good. How much good, substantial, unquestionable, permanent good, might be done, in thus bringing village after village to the love and the habit of maintaining religious Institutions!

This is not all. For a part of the plan would be to obtain for our preachers the office of instructers of youth, and thus to extend, as far as possible, the improvements of education, together with the lessons of religion.

When the expenditure of a few thousand dollars a year would promote this work with a visible progress, we cannot believe that our fellow christians will deny us the means of making the experiment. We trust that they only need to have the way pointed out, and they will feel it a duty to aid in it.

Are arguments and motives wanting to induce those who cherish our views of religion, to contribute according to their ability for promoting the objects of our association? Let them consider that they will be fellow workers with Christ in advancing the spiritual welfare of mankind. This appears to be the design of our beneficent Creator. The intelligent and virtuous are to be agents in enlightening and reforming their fellow-beings. Are we convinced of the importance of true religion, and can we hesitate to bear a part in promoting the sacred cause? Have we tasted that the Lord is gracious? Have we hope in the glorious promises of the gospel? Then let us be active and constant in our efforts to extend the knowledge of Jesus Christ our Lord, and to spread the doctrines of his gospel in their original simplicity. We shall then have the unspeakable satisfaction to reflect, that we have improved the talents given us, and been instrumental in building up the Redeemers kingdom in the world.

---

* Fourteen applications have been made, and only six of them have received any support.

* The annual receipts of the Society have been but about $400; to which add the income of the fund, $300, and the whole disposable funds are but $700 a year.

We must not forget here the donation of $2000 from a person unknown.

† In February there were urgent applications for aid from seven places in Maine, and seven in Massachusetts; to only six of which could assistance be afforded.

TOULMIN'S LETTERS.—LETTER I.

Continued from p. 133.

I look next into the third chapter of the Acts, and I hear the same Peter preaching, in the temple, to the people, who were filled with wonder and amazement, at the cure which the lame man had received. His sermon is to the same purpose as the former, namely, that "the God of Abraham, of Isaac, and Jacob, the God of their fathers, had glorified his son Jesus; that those things which God had shewed by the mouth of all his prophets that Christ should suffer, he had fulfilled; that their duty was to repent, and be converted, that their sins might be blotted out, when the times of refreshing shall come from the presence of the Lord, and the heavens must receive Jesus, until the time of the restitution of all things, which God had spoken by the mouth of his holy prophets since the world began; that Moses had truly said, a *prophet* shall the LORD your GOD raise up unto you of your BRETHREN, like unto me; him shall ye hear in all things whatsoever he shall say unto you;" and therefore, addressing himself to the people, he adds, "Unto you, first, God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquity." Here God is uniformly spoken of as *one being*, and Jesus as another and an entirely distinct being. But as to the doctrines, which are conceived to be the only effectual principles by which repentance towards God, and faith in Christ Jesus are to be produced, I meet with none of them here. Yet, though none of those principles are insisted upon, or even mentioned; though here is nothing but a pure Unitarian discourse, I find, and every one, methinks, must observe it with conviction, as an effect very contrary to the expectation which some would entertain; that "Many believed, and the number of men were about five thousand." Ch. iv.—4

I then accompany Peter before the tribunal of the high priest, and I again listen, to hear his doctrine; not disgusted with the simplicity of his former discourses, but impressed with their simplicity and the energy with which they acted. Such was *that* energy, that I see no occasion that there was for him to introduce, in a future discourse, any other new principles to aid its operation on the human mind. I wait, however, to hear what he will say; and how far he will pursue the same strain of address or deviate from it. The same strain is adopted, and the same principles as before, alone are urged. "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ, of Nazareth, whom you crucified, whom God raised from the dead, even by him doth this man (i. e. the lame man, of whom we read in the former chapter) stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." I can discover here, also, no other doctrines but the unity of God, the subordinate character of Christ, his resurrection from the dead, and salvation through him. Peter speaks in the same manner as would an Unitarian. He and John were dismissed with a strict charge, not to speak at all, nor to teach in the name of Jesus. On being dismissed, they went to their company, and reported all that the chief priests and elders had said unto them, on which they all, with one accord, lift up their voices in an act of devotion, addressing Jehovah as *one person*, saying "THOU art GOD, who hast made heaven and earth, and the sea, and all that in them is; who by the mouth of THY servant David, didst say, why did the heathen rage, &c.? For of a truth against *thy* holy child Jesus whom THOU has annointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel gathered together; and now, Lord, grant unto thy servants, that with all boldness they may speak thy word; and that signs and wonders may be done by the name of THY holy child Jesus." The historian informs us, that upon this "all were filled with the Holy Spirit, and spake the *word of God* with boldness." I pursue the history to learn what was *the* word which they preached, and I am told v. 33, "that with great power gave the apostles witness of the *resurrection* of Jesus, and great grace was upon them all."

The preaching of the apostles was very successful, though the doctrine which they inculcated was plain and simple; consisting not in abstruse speculations, but incontestible *facts*. Other principles, besides what they expressly advanced, might be "influential in the conversions of those early times." The minds of the Jews, it is not to be denied, were in a state to receive the impressions produced by the doctrine, which the apostles taught. They already admitted the first principles of religion, such as the being of God, the excellence and purity of his moral government, and the divine origin of the Mosaic dispensation. Manure cast on the ground has an influence on a future harvest; but it is from sowing the seed that the harvest immediately arises; and on the nature of the seed sown does that of the harvest depend.—The effect of the apostles' preaching is properly and peculiarly ascribed, not to the principles already admitted, which *prepared* the minds of men for further discoveries, for new truths, which were appropriate to the occasion, and accompanied, v. 33, "with great power;" with a divine and commanding evidence, or to the seed sown. This consisted in the principles specified in the preceding passages. Here is no mention of any other doctrines but those fundamental principles, which Unitarians hold. All correspondence with their ideas of the primitive Christian doctrine. There is not a hint of those principles which some conceive so essentially necessary to the conversion of the sinner.

The boldness with which, in contradiction to the order of their superiors, these holy men resumed their province of preaching Christ, did not go long unobserved. In the next chapter, their miraculous power being delivered from their commitment, again preaching in the temple, and again summoned before the council, defending their conduct, and stating their doctrine. My attention is again awakened to the truths they deliver. I ask, whether they be different from those plain, but divine principles I have before heard from their lips? I ask, whether they now begin, after this further effusion of the Spirit, to incorporate with them other sublime mysteries, about which they had before been silent? The answer I receive is, that "Peter and the other apostles, said—the God of our fathers raised up Jesus, whom ye slew and hanged on a tree: Him hath GOD exalted with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins; and we are his witnesses of these things, and so also is the Holy Spirit which God hath given to them that obey him." Still the same Unitarian principles, and these only, form the subjects of the apostles' preaching; which is concisely expressed in the 42d verse, by saying, "Daily in the temple, and in every house, they ceased not to teach and preach Jesus, the Messiah;" *i. e.* that Jesus was the Messiah. The Supremacy of God the father, the subordination of Jesus, as a Mediator, his character as one exalted to be a Prince and a Saviour, are the doctrines of this discourse; and on the ground of these plain doctrines, the simple *facts* unaided by the influence of those principles which form the Calvinistic or Trinitarian system, as I learn from v. i. of the next chapter, the number of the disciples in those days were multiplied. This was the doctrine then that converted the world. Yet I am advanced no farther than the Unitarian creed leads me.

"NOT AT HOME"—No. I.

"It is quite in vain to say, that the servant whom you thus employ as the deputy of your falsehood, can possibly execute the commission without the conscience being at all tainted or defiled by it: that a simple cottage maid can so sophisticate the matter, as, without any violence to her original principles, to utter the language of what she assuredly knows to be a downright lie; that she, humble and untutored soul, can sustain no injury when thus made to tamper with the plain English of the realms; that she could at all satisfy herself, how, by the prescribed utterance of "not at home," she is not pronouncing such words as are substantially untrue, but using them in another and perfectly understood meaning, and which, according to their modern translation, denote, that the person of whom she is speaking, instead of being away from home, is secretly lurking in one of the most secure and intimate of its receptacles. You may try to darken and transform this piece of casuistry as you will; and work up your own minds into the peaceable conviction that it is all right, and as it should be. But be very certain that where the moral sense of your do-

mestic is not already overthrown, there is, at least, one bosom within which you have raised a war of doubts and difficulties, and where, if the victory be on your side, it will be on the side of him who is the great enemy of righteousness."—*Chalmer's Discourses, page* 161.

In Scripture, none are called *Sinners*, but those that sin against *Knowledge* and Conscience.

Those that are *unhappy*, know who are their *true* friends.

Christian Register.

BOSTON, FRIDAY, APRIL 11, 1823.

Evangelical Missionary Society.

On our first page, this week, will be found an Address to the public, by the Trustees of the *Evangelical Missionary Society*. We take the liberty to recommend this Address to the particular attention of our readers. The Society of which it speaks, we consider as one of the most interesting and useful public associations of the kind in the country. We think that our readers, by attending to the outlines of the plan of this Society, as given in the Address, will acknowledge that it is established and conducted on principles the least objectionable of any of the similar institutions among us. The primary objects of the Society are to diffuse the pure light of Christianity more effectually in our own country; to aid new and feeble societies on our frontiers, who manifest the disposition, but have not at present the means, to support stated public worship; to encourage in such places the establishment of schools; and to excite a general desire of moral and religious improvement. This Society spends none of its funds in the support of itinerant missionaries. Wherever there is a prospect of building up and strengthening a feeble society by a certain degree of assistance annually, to such a place this Society sends a missionary, and aids in his support till the parish becomes sufficiently strong and united to support their minister themselves. In this way the Society not only becomes an instrument of great good, but is able to produce certain and palpable evidence of its beneficial influence. We are convinced that the objects and character of this Society need only to be fairly understood, to induce our enlightened christian brethren generally, to co-operate readily and effectually with the highly respectable members of this Society, in their benevolent efforts.

It is, in our view, much to be regretted, that any circumstances should have happened to excite in any part of the community a prejudice against missions.—It is not to be doubted, that there is, if not a decided opposition, at least, a great degree of coldness and distrust, in relation to missions, existing and operating in the minds of many of our best disposed and most benevolent citizens. It is worthy of inquiry to what this backwardness in the support of missions should be attributed? No one, we trust, will believe or suggest that this is owing to any unwillingness that the light and blessings of the Gospel should be more widely diffused. It must be attributed then to a disbelief in the efficiency and probable success of all such exertions. What has given rise to this opinion, and how far it is well founded is now to be inquired. That the ill success which has attended most missions, domestic as well as foreign, has been the principal cause of this opinion, is not to be doubted. And when to this we add the Sectarian and exclusive principles by which the operations of these societies are governed, and the frequently indiscreet and blameable conduct of missionaries, and particularly the bold and urgent manner in which they have solicited, we should say, perhaps, *demanded*, contributions for the support of these missions,—when we consider these circumstances and facts, it is not so much to be wondered that many have been disgusted at the very name of missions, and strongly prejudiced against every thing that presents itself in a similar shape. It is time, however, that enlightened and thinking men should have done with prejudice, should look at the subject with a more just and discriminating eye, and learn, that, though little fruit has apparently resulted from the labours of most missionaries, yet that this is no certain evidence that missions might not be conducted in a manner that should render them a rich blessing to the community. Instead then of opposing missions, and standing aloof from them, because they may not yet have produced the good they promised, and which we had a right to hope, let this failure induce us rather to assume the management of them ourselves, and conduct them on those enlarged and generous principles, and with that proper regard and accommodation to the actual circumstances and wants of mankind, which shall render them instrumental in diffusing the pure light of Christianity, and promoting and establishing the best interests of truth and virtue. That missions may be conducted on these principles with the most encouraging prospects of success, we have the most satisfactory evidence in the present flourishing state and happy prospects of those settlements and parishes that have been taken under the patronage of the Evangelical Missionary Society.

The friends of good order, and of rational and consistent piety are requested, in examining the subject of missions, to consider them not with reference to what they have too often *been*, but rather with reference to what they *might become* under proper management.—They are earnestly requested to examine the plan and character of the Evangelical Missionary Society; to consider the good it has effected at Belfast,* at Ellsworth, and other places; to consider, also, the smallness of its funds, compared with other similar institutions—the numerous calls for its aid, and the great prospect that is opened for it, of extensive and acknowledged usefulness, whenever its funds shall be so enlarged as to enable it to act with promptness and efficiency.

* See Ch. Reg. vol. i. p. 2.

UNITARIANS IN CALCUTTA.

There has been lately established at Calcutta, a small society of Unitarian Christians. The leader or head of this denomination, is the Rev. WILLIAM ADAM. Our readers will recollect that in the Register of Feb. 21st. we gave some account of this gentleman. Those who wish to learn the circumstances of his conversion to Unitarianism, will please to turn to this account. They will also find a still further and more full account of his character, &c. by turning to pages 158, 162, and 198 of the first volume of the Register. But for the information of those who may not possess our previous numbers, or who may not feel interest enough in the man to take the trouble of turning to them, we will briefly state, that he was sent to Calcutta by an English Baptist Missionary Society; that by intercourse with intelligent natives, he found that an important obstacle to the introduction of Christianity among them, was the doctrine of the Trinity, and the other doctrines of Calvinism. This lead him to examine his own religious opinions with more exactness and care than he had ever done before; and the result was, that he became convinced of the error of his former opinions, and became a decided advocate of the doctrine of the Divine Unity.

His change of opinion has exposed him to obloquy and reproach among his former associates in the Calcutta mission, though they acknowledge that since his change of opinions he is as pious, sincere, and zealous in the discharge of what he esteems his duty, as he was at any period of their former acquaintance.

Gentlemen of this city who have visited Calcutta, and known Mr. Adam there, have borne witness to the integrity and purity of his character, as well as to his zeal in promoting the religious and moral welfare of those about him.

A letter from Mr. Adam, to a gentleman of this city, has lately been received, in which it is stated that a subscription has been opened, and considerable money subscribed, for the erection of a Unitarian Chapel. Something more, however, is wanted to enable them to proceed with the building, and we understand that a number of gentlemen in this city have conferred together on the subject of the expediency and duty of doing something to countenance and encourage them in their laudable undertaking.

We have not now time to discuss the question of the expediency and utility of Foreign Missions; but we do not hesitate to say that we consider the present state of things in Calcutta, as presenting a rare and most favourable opportunity of testing the truth of the doctrine which unitarians have uniformly contended for, that a chief obstacle to the introduction of christianity into India, is the corrupt form in which it has been presented by the missionaries; and that, if made known to them in the pure and simple form in which it was preached by Jesus Christ and his apostles, it would be much more likely to be listened to and embraced.

Considering the countenance and aid which Mr. Adam is receiving from that distinguished native, Ram Mohun Roy, and the disposition that is manifested by a number of other natives of considerable distinction, to listen to the doctrines of christianity as expounded by unitarians, we esteem it highly important that exertions be made to afford to the infant society at Calcutta, such aid as may be found necessary to the establishment of the regular and respectable ministrations of the gospel. We sincerely hope that our citizens will pay that attention to the subject which its importance seems to demand, and afford such assistance as will not only encourage and strengthen their brethren at Calcutta, but as will also convince those who reproach us for doing nothing for foreign missions, that we are not backward in promoting the introduction of christianity among the heathen, wherever there is a rational prospect of success, and it can be done in a manner consistent with our principles.

FOR THE CHRISTIAN REGISTER.

OBITUARY NOTICE.

A tribute of affection and respect is due to the memory of Mrs. Jane Williams of this city, who deceased April 1st inst. aged 51. She had known prosperity, heightened with some of the best satisfactions, and enlivened with the most pleasing prospects of domestic life; but the blooming joys were prematurely blighted. The death of her husband was a calamity, which those who had learned the peculiar circumstances of his fate, know must have been overwhelming. Her fortitude, however, sustained the shock; and maternal rolicitude called forth exertions which indicated the strength of her mind, and shew that she had recources within herself which misfortune might impede, but could not render inefficacious. For her maintenance and that of her family, she undertook the humble but commendable office of school keeping; and found encouragement and relief in the employment, till unexpected deprivations of her remnant of property which she had hoped to preserve, and humiliating disappointments in what she aimed to recover, made such wasting inroads upon her spirits and health, that she was obliged to relinquish the school. Industrious and persevering, her ingenuity found other expedients of being useful, and saved her from that state of dependence to which it would have been mortifying to submit. Her last sickness was severe; but, though her sufferings were at times excrutiating, she sustained them without impatience or repining. Religion had always been her refuge, and now afforded her support and comfort. Her faith in the goodness and mercy of God was strong and lively; and, full of the rejoicing anticipations of a better world, she rose superior to the pains of her grievous malady, and to the terrors of death by which they were terminated. The tears of filial love and friendship were shed in commiseration of what she endured; but now that she is at rest wherefore should they weep? Her example has taught her children and acquaintance, and may teach others, never to sink under adversity, and reminds them that christian principles are of sovereign efficacy vnder affliction, and are attended with hopes whose promised accomplishment in the heavenly world will more than recompense the trials and troubles of the mortal sojourn.

For the Christian Register.

ON CREEDS.

The word *creed* comes from the Latin *credo I believe*, and embraces whatever one admits to be true on any subject; hence we may have political, literary and other creeds as well as religious ones.

Has any man, council, synod or church, a right to prescribe a creed for any one but themselves?

This power we know has been assumed by the catholic and episcopal church, and by a number of our own dissenting sects and churches.

After some reflection and examination, however, I cannot perceive how any man or number of men have any more right from reason or scripture to direct, control, or limit the human mind in what it is to believe on subjects of religion, than on any other subject.

If any one, however, chooses to admit this right, let him surrender himself the passive recipient of those (and those are not a few) who feel able and willing to guide and govern his mind for him. He who is disposed, without a single effort of resistence, thus to abandon the great birthright of protestants, and submit to the most degrading of all the species of servitude, that of the mind, cannot be a loss to any enlightened community.

It is possible that all real christians may unite in the bonds of charity and good fellowship, but it is not possible that all christians should individually entertain the same belief. Nor is this necessary; this conformity is not in nature or revelation; it is by reason no where required or expected.

A thousand persons of all ages and conditions, we will suppose, are all equally moral and well disposed; but can it be imagined that they can or ever did hold the same opinions on any assignable subject of human knowledge? A catholic bishop once nobly said, speaking of some offending heretics, let us tolerate what God tolerates. Now has God ever created a hundred bodies or minds precisely alike, or placed through life a hundred individuals in circumstances precisely the same?

Besides, we do and must all of us change our views on every topic as we best understand it. Preclude change, and you preclude improvement.

No honest man can at any time say more than this: I now believe so and so, according to the means of information which I have enjoyed.

No man can tell what he will believe tomorrow; and of course cannot justly be required to state now what he may, will, or can believe at any future period.

But with this liberty and indulgence for ourselves and others, what is incumbent? merely this, that we diligently and candidly and earnestly seek after truth; and as we find it, that we respect and obey it. Nothing more is required. Religious truth is more valuable than any other truth, because it treats of a concern infinitely more important than any other to our peace and happiness.

Where is this truth to be found? in the Bible; this is the creed of protestants; the Bible contains the only rules of faith and practice which christians admit. Into this system every christian has not only a right to look, but he is under the highest obligations to do so. We must bring our reason to the study of the scriptures; for without reason, revelation would have been useless to man. In interpreting the scriptures, we are not only to employ all the intellectual talent we possess, but also to avail ourselves of all the light and aid we can derive from the instructions of our spiritual guides, and from the labours, lives and writings of our cotemporaries and predecessors.

But whatever proficiency we may any of us make in this glorious pursuit, let no one imagine that all knowledge and all christian excellence are monopolized by his creed, church, or sect. Let us rather unite and encourage others to use the same liberty and the same light which we have found so dear and so pleasant to ourselves. If we have found *the truth*, let us aid others to find it also; if we have obtained a knowledge of divine truth, let us show its value by exhibiting in our conduct those effects which it produces in all those who receive and obey it.

If we would cherish in ourselves and deserve from others the intercourse of christian fellowship, let us not expect, much less require, an exact conformity of sentiment in the great christian community, but be satisfied to meet others on the common ground of charity and kindness, of christian morals and pure affections. I would by no means treat creeds with levity, or imply that they are of little value. They constitute a private code of laws which have great influence over the individual character and conduct.

A conviction of the existence of God, of his character and agency, as made known by revelation; a knowledge of our relations to him and to our fellow-beings, with an admission of what we owe to ourselves, can hardly fail, on any mind, to produce important effects.

On every well informed and well disciplined mind, this belief must produce infinitely important results.

Let it be remembered that creeds derive their value from this tendency of right instruction to mend the heart and life; but let it also be remembered, that if any particular creed, or any part of a creed, has nothing of this tendency, it is of no value. Hence a creed may be very good, or good for nothing.

But there is a third sort of creed which is not only worthless, but even positively bad; which will prompt men to do wrong, and justify them in misrepresenting, hating and persecuting others, merely for different sentiments from their own; and when the life and conduct are at the same time irreproachable. Let every one then take care how he forms his creed; how he takes on trust what he has the means of investigating and deciding for himself. How he implicitly submits to those who are willing to dictate, and who are opposed to the exercise of reason and that liberty wherewith Christ has made us free from Jewish bondage and other human impositions.

It is unjust to deprive any christian of his right of private judgment, while it may be the part of friendship and duty to admonish others of the responsibility they are under for the use they make of their privileges.

A wise man can do nothing better than to form for himself a true creed, nor a good one, any thing more consistent and excellent than to conform to a perfect standard of sentiment and conduct.

It thus appears that creeds are to be estimated, like other things, according to the fruit they produce. It is a little singular, and certainly not less deplorable, that those creeds, or those parts of a creed, which have no good practical tendency, have occasioned the bitterest disputes and the widest deviations from the christian temper; so that what has not tended to good, has been productive of evil.

Let us be careful then to eradicate from our creeds every root of bitterness, every seed and germe which naturally bring forth nothing better than uncharitableness and schism.

Take as an example the single article of some creeds, which is at once above the human understanding, opposed to reason and contrary to the words of Christ himself, and we shall see that this ingredient has been sufficient to agitate and disturb a considerable part of the christian church for centuries. This is *called* the doctrine of the Trinity; a doctrine which no one has yet found excepting in the human imagination; an hypothesis which no man can understand for himself, or impart to another; from which no good has resulted, and from which no good can result; and yet for this doctrine many well meaning christians are ready to contend, and probably some in support of it, would be ready to lay down their lives. Now all this arises from not estimating things according to their value. Contending for an idea which is not true, cannot make it true; nor will laying down a man's life in support of a doctrine, which, though true has no good practical tendency, be accounted to him for righteousness. Why all these efforts, losses, and sacrifices for what is doubtful, useless and imaginary,—when there is enough of known, admitted and infinitely valuable truth to justify, require and reward them all?

By their fruits ye shall know them, is as true, and as fair a test of creeds, as it is of human character and conduct. When any portion of our creed makes us illiberal, unkind and unjust to others, we have every reason to be assured that this part of our belief comes not from the Bible; if it makes us uncharitable to others, it cannot come from the source of all benevolence, who is emphatically called Love. A. S.

DR. CHALMERS.

Extract of a Letter from a gentleman now in Glasgow.

Dr. Chalmers is shortly to leave Glasgow for St. Andrews; where he is called to fill the Moral Philosophy Chair. He is a man about forty-five;—a stout, thick, well-made man, and has remarkably broad shoulders—an unmeaning face, deeply marked with small pox—a dead, heavy eye—an absent manner in conversation. As a preacher, one hardly knows how to speak of him—there is so much to be pleased with, so much to condemn. His sermons are uniformly the same as those printed. I mean that I do not believe that those were studied for publication. His voice is bad, and when animated, he *screams;* and his delivery is like that of a man who has run a long distance, and in a hurry and fright, exhausted for the want of breath, has an important message to deliver.—All his gestures are awkward; still he commands attention, and always has a full house.—There appears to be an effort to produce strange ideas, and to express them in strange words.—In his prayers, he is as far from any thing like solemnity as you can imagine. He prays with his eyes open, and looking all over the church.

[*Communicated.*

It appears that the controversy between the partisans of the Roman Catholic Bishop and the Rev. Mr. Hogan, at Philadelphia, has not yet ceased. At a late election of Trustees, two sets of officers were voted for and declared to be legally chosen, by the different parties. The Mayor and some of the other officers of the city attended at the place of election for the purpose of preserving order. The following appears to be an account of what took place after the election.

PHILADELPHIA, APRIL 4.

Yesterday afternoon about 200 Catholics entered the church yard of St. Mary's church, and took possession of the church, armed with blunderbusses, &c. to keep the church for the Rev. Mr. *Hogan*. Shortly after the Sheriff served a warrant on Messrs. Maitland and Enou, two respectable persons, and several others, who have

been held to keep the peace. The city was in an uproar on these events; and nearly 5000 are constantly collected round the church to see the issue of the struggle between the friends of Mr. Hogan and those of the Bishop.

Churches in Philadelphia.—Poulson's paper states the whole number to be eighty, viz: 13 Presbyterian, 10 Episcopalian, 8 Baptist, 14 Methodist, 5 Friends Society, 4 Roman Catholic, and 1 Unitarian. Other denominations, 24.

Irish Promotions.—Dean Arbuthnot, of Cloyne has been made Bishop of Killaloe, the Bishop of Killaloe Bishop of Down, and the Bishop of Down Bishop of Meath.

Mrs. Judson, wife of the Missionary at Birmah, who is now in this country, has prepared a History of the Birmah Mission, in a series of letters, addressed to Joseph Butterworth, Esq. This work is in the press at the city of Washington, and will soon be published.

The first number of a work entitled the "Ladies' Magazine" has been issued in Newport. It is edited by a Lady, and is to be published monthly, at the price of $2 pr. year, provided sufficient encouragement is obtained. The work is intended to be wholly religious and devotional.

☞ The patrons of this paper, and the Christian public generally, are informed that the Register Office will be hereafter the general deposit of "The ANDOVER SELECTION of PSALMS and HYMNS, *for Social and Private Worship;*" whence they can be furnished on application, or order, in any quantity. Single, in boards, 55 cts. morocco 87 1-2: per half doz. boards, $3: per half hund. in sheep, $25.

LATEST FROM EUROPE.

By the late arrival of the Columbia, Capt. Rogers, in 28 days from Liverpool, we have received London papers to the 5th, and Liverpool to the 7th March.

We observe nothing from Paris tending to diminish an opinion that war will take place.

The Duke of Angouleme had not left Paris, but was engaged in military preparations.

Accounts from Madrid, via Paris, and also by despatches direct to London, to the 22d of Feb. are received. The session of the extraordinary Cortes had been dissolved. Their last business was to decree the removal of the King, and transfer the seat of government, should the invasion take place, to Cadiz. The King opposed this procedure, and the Ministers resigned their places—one account says the King dismissed them. This was no sooner known, than the mob assembled in front of the palace—the gates were closed—the militia and cavalry were called out, and every thing was noise and tomult. The King was informed that an assault would be made upon the palace, with a view to assassinate the Royal Family. He became alarmed, and restored the Ministers, or at least, intreated them to keep their places until a new government could be formed. To this they assented, and it is supposed that the King will ultimately leave Madrid, in compliance with their wishes. Thus matters stood at the last advices.

It is supposed by some of the writers from Madrid, that the King would make another violent effort to rid himself of his Ministers, or that they would attempt to rid themselves of him.

The latest letter is of the 22d. The writer declares his belief that the reign of Ferdinand is drawing to a close.

The Paris papers received in London on the 27th, contain the adjourned debate in the Chambers, on the motion for a supply of 100,000 livres, with M. Chateaubriand's speech, which unequivocally demonstrates the determination of the French government to prosecute the war. The following are extracts from that Minister's speech—"Our interference has no other object than to destroy an anarchy which has plunged in fire and blood whole provinces, which demand their King, their God, and their religion; and if it has been permitted to England to repel French contagion, shall we be forbidden to repel Spanish contagion? (Sensation in the Chamber.) The King of Spain is only a prisoner in his palace, as Louis XVI. was before he ascended the scaffold. Another such assassination, and we shall have established, by precedents, the *code*, the *custom*, of raising people against kings.—(Bravos on the right.) War then is indispensible! It is preferable to this state of demi-hostilities, which has all the inconveniences of war without its advantages, and which exposes our soldiers to all insinuations of the agents of disorders."—The concluding observations of M. Villele, in the debate of the preceding day, were important and decisive. "I think," said he, "that peace is preferable to war; but I think also, that in the situation of Spain, the *maintenance of peace is impossible*, and that, at all events, it would be more dangerous than war."

Paris Feb. 26.—News from Madrid of the 10th has been this day received by an extraordinary channel. The Cortes under the fear of a war, have offered a full and entire amnesty to all the Royalists who have arms in their hands. Gen. Morillo is to command the army of reserve of Andalusia, if the king is removed to Seville.

Bayonne papers to the 19th ult. have arrived. They state military preparations are carrying on in that quarter with the greatest activity. It is generally thought that the French army will enter Spain about the end of March at the latest."

Frankfort papers to the 20th ult. were received on Thursday morning. The Emperor of Russia arrived in the capital of his dominions on the 3d ult. after an absence of six months. His Majesty immediately proceeded to the cathedral of our Lady of Cassan, where *Te Deum* was performed for his safe return. The city was illuminated in the evening.

Office of the Baltimore Chronicle, April 6.

FROM CAMPEACHY.

By the Samuel Shearman, of Newport, R. I in 24 days from Campeachy, we have received the last intelligence from that place. In the province of Yucatan, a convention was held, attended by the military and all the disaffected of Vera Cruz, which declared in favour of the Congress. A complete revolution had taken place at Campeachy—the imperial Governor had been turned out of office and imprisoned, and a new one elected by the people. All the prisoners who were confined by order of the Emperor Iturbide, were liberated, and nothing was heard or seen, but rejoicing and illuminations.

The Emperor's person was considered very unsafe, as the general cry was, "down with the traitor."

Piracies.—Numerous acounts of piracies of the most atrocious character have been lately received. Among others, was that of a French brig, called the Jeune Henriette, from St. Jago de Cuba, for Nantz. She was boarded a little eastward of Havana. They robbed the brig of a part of her cargo, her light sails, boats, cabin furniture, stores, &c. The captain, mate, and supercargo, were hung up and beaten so that they but just escaped with life.

The most outrageous and inhuman instance that has ever yet come to our knowledge, is the following, as given in a N. York paper.

Horrid.—Captain Robinson, arrived yesterday from N. Orleans, informs that the brig——, Perkins, of Kennebunk, arrived at Balize on the 21st ult. from Port au Prince and Campeachy. Captain R. was informed that she was boarded in entering the harbour of Campeachy, by a piratical schr. of about 40 tons, and manned by 30 or 40 men, who asked for money, but Capt. P. denied having any. They then stabbed him in several places and cut off one of his arms, when he told them where the money was, (200 doubloons) which they took, and proceeded to murder him in the most inhuman manner.—He was first deprived of the other arm and one of his legs. They then dipped oakum in oil, put some in his mouth and under him, set it on fire, and thus terminated his sufferings!!! The mate was stabbed with a sabre in the thigh.—They also robbed the brig of anchors and cables, sails, rigging, quadrants, charts, books, papers, and nearly all the provisions and water.—On the passage from Campeachy to Balize, she was providentially supplied with provisions, &c. by several vessels which she fell in with, or they must inevitably have perished.

[The above brig was no doubt the Bellisarius, Perkins, which sailed from Port au Prince on the 6th of Feb. for Campeachy.

Eds. N. Y. Gaz.

NEW YORK, APRIL 5.

We learn of Capt. Fowler, from St. Thomas, that information was received, the day before he sailed, of the death of Lieut. Cox, who commanded one of the small vessels of Com. Porter's squadron. The circumstances of his death, as understood were as follows:—Two of the schrs. in endeavouring to enter the harbour of St. Johns, (P. R.) were fired into from the fort, by which means the before mentioned commander was killed. He was buried at Porto Rico, and his funeral was attended by the officers of two English men of war lying there, and the most respectable inhabitants of the place.

By accounts from Havana, by the way of Baltimore, it is stated that the pirates are more bold than ever.—They were making daily captures in sight of the Spanish fortress, the Moro. A French ship had been captured, and her whole cargo of wine and silks taken out. An American brig from Portland had also been boarded by a piratical schooner of ten guns, and ninety men, her deck load of lumber thrown overboard, her papers and nautical instruments destroyed, all their wearing apparel taken away, and the whole crew severely beaten.

Havana.—The Governor, it is said, places but little confidence in his military; and the *populace* make no secret of having stoned the boat's crew of the Spark, and avow openly their determination of *assassinating Com. Porter, or any officers that may land at Havana.* Piratical goods of every description were offered for sale in the city. *N. Y. Adv.*

Capt. Harding, who arrived at this port on Monday, from Havana, states that the schr. Evergreen, which had just arrived from Salem, was chased out of the Bay of Matanzas by two piratical boats, and when running down for Havana, threw over her deck load to get clear of a piratical schr. Brig Medford, Covington, sailed 24th for Russia. Sailed in co. with brig Noble, Maxwell, for Cowes. Brig Alert, of Portsmouth, from N. Orleans, had just arrived off the Moro, with a deck load of hogs. She was boarded in the night by two piratical boats, with six men each, and Capt. *Charles Blunt was murdered and thrown overboard*—the cook was stabbed, thrown among the hogs, and partly devoured by them. Her crew were maltreated, and the vessel plundered.

FROM MEXICO.

The John, Capt. Hilliard, brings accounts from Vera Cruz to March 13th. The country continued in a very unsettled state. The Republican party chiefs were concentrating their forces at Puebla, preparatory to attacking the Emperor in Mexico, who has about 2000 men attached to him, with the Indian population in his favour. But the general opinion appeared to be, that there will be no fighting, and that the Emperor will soon either seek his personal safety by flight, or make some arrangement with the Republicans by which he may be permitted to retire as a private citizen.

Shipwreck.—By accounts from New-Jersey, we have received the distressing intelligence of another shipwreck. The schooner Thames of and for N. York, from Richmond, was wrecked, on Absekum Beach, on the night of Sunday the 30th ult. there were twelve persons on board, three of whom escaped in the long boat. All the rest perished.

By accounts from New-York, it is stated that a schooner went ashore about 3 miles south of Squam Inlet, and all hands were supposed to have perished.

The Br. brig Flora, from Charleston for Liverpool, struck on a ledge of rocks during the night of the 15th Feb. about 12 miles from Holyhead. The crew and passengers were drowned.

The Hope, from Newry to New-York, was lost near Crookhaven, on the coast of Scotland, on the 10th of Feb. The captain and six other persons perished.

We learn from Baltimore papers, that the Bremen ship Weltburger, Captain Myer, from Bremen, via. Plymouth, for Baltimore, was driven ashore after loosing three anchors and her rudder, on Windmill Point, near the Rappahannock, on Sunday morning last—she afterwards bilged.—Her sails, rigging, &c. have been saved.—Afflicting to relate, the ship *lost all her passengers!* The bodies of a woman and child had floated ashore. Several vessels, mostly small, were also driven ashore—names, &c. not ascertained, and went to pieces.—*Gaz.*

Charleston March 26.—Two negroes, a man and woman, belonging to Skerving Smith, were shot at Jacksonborough, on Saturday evening last, by Mr. Addison, captain of the Schooner Alligator. The fellow died, the wench it is supposed will recover of the wound. We abstain at present from any comment on this bloody transaction.

The King of Great Britain has presented to the nation his father's library, of a hundred and twenty thousand volumes. The mode of disposing of it is not yet determined, but it is left to the disposition of the trustees of the British Museum.

The annual election of Governor, Lieut. Governor, and Senators, took place in this Commonwealth on Monday, the 7th inst.

The votes for Governor in this city were as follows:

for	
Hon. Harrison G. Otis,	2036
Hon. Wm. Eustis,	2728

The vote for Governor in the towns heard from in the different counties is as follows:

	Otis.	Eustis.
Suffolk,	2875	2797
Essex,	3934	4224
Middlesex,	2604	4579
Norfolk,	1361	2794
Plymouth,	1983	2346
Worcester,	1745	1692
Bristol,	1744	1622

The above includes the returns from 122 towns. Returns have since been received from 96 towns, making in the whole 218 tows, in which the amount of votes is for Otis, 25064—Eustis, 28533. It is highly probable that a majority of Democratic Republican Senators are elected.

The Senators elected in Suffolk county are Messrs. John Phillips, Thomas H. Perkins, Benjamin Gorham, P. C. Brooks, Samuel Hubbard, and Thomas L. Winthrop.

It is reported that the office made vacant by the death of Judge Livingston, will be filled by the appointment of the Hon. *Smith Thompson*, the present Secretary of the Navy, and that his office will be offered to the Hon. Samuel S. Southard, one of the Senators in Congress from the state of New-Jersey.

We understand that it has been determined by the Legislature of Illinois, that a Convention shall be called for amending the Constitution of the State, so as to repeal the prohibition of slavery. It appears by a Lexington paper, that very unjustifiable and disgraceful measures were used to obtain a vote for calling a Convention.

By an act of Congress last session, the different routes of the Steam-Boats along our coast, were constituted post routes, and by an order of the Post Master General, all letters hereafter conveyed by these boats, are to be charged according to their distance, at the same rate, as though they were carried through the mail by land.

Clean Streets.—It is gratifying to perceive the attention that is paid by our police, and the farmers in the neighbourhood of this city, to the cleanliness of our streets. The mud and filth is removed as fast as it becomes sufficiently dry to render its removal practicable. The difference between this spring and that of 1821 is, thus far, particularly noticable. We are surprised to find that in the city of New-York they have not yet learnt the necessity of clean streets, as well for their convenience as for their safety.

The following remarks on this subject are from the Connecticut Herald.

We were shocked, on a visit to New-York last week, at the extreme filthiness of the streets in that city. Aside from the extreme inconvenience to passengers and men of business, from the accumulation of such masses of filth on the crown of the causeway, they are exposing themselves to the visitation of a pestilence. Disease may be imported; but where there is such a deplorable neglect of cleanliness, it is more likely to be generated at home. This neglect is more surprising, after the recent alarm and evacuation of the city. If this filth is allowed to remain much longer, so as to dry and scatter in dust through the corners and crevices of the city, to float into docks, and fill them with the seeds of putrefaction, and to impregnate the soil below the pavement, so as to make the exhalations from every watering of the streets rise in deadly miasmata; we may well expect an epidemic, or rather endemic, to break out, which will better deserve the name of Plague than Yellow Fever. They may talk of importation, if they will; one thing is certain, the disease must be generated somewhere; and we know no better soil for it growth, than such masses of filth acted on by the showers and hot suns of our summers. If we refer its origin to the cities of warmer climates, the cause is the same there; and we know no reason why our summers cannot produce the same effect from the same materials, as well as theirs; they are assuredly hot enough. It is pitiful trifling, to search out the moral causes of a disease, and attribute it to the wrath of Heaven for the prevalence of Arminianism and infidelity, when the physical causes are reeking beneath their nostrils.

Progress and effects of the Storm.

At Bridgeport (Con.) the papers state, that the storm exceeded in violence any that has been experienced since the tremendous gale of September, 1821. The alarm was so great, that divine service, which had commenced was suspended in all the churches.

At Elizabethtown (N. J.) the effects of the storm were terrific. In every direction, trees, fences, sheds, &c. were prostrated. During the afternoon service, two of the windows of the Presbyterian church were driven in by the falling trees.

A coach belonging to the Philadelphia Union Line, in passing through Bloomsbury, near Trenton, was dashed to pieces by the fall of a tree. There were 7 passengers in the coach.—One of them, Mr. Burslem, formerly attached to the circus, was instantly killed. Three other passengers were badly wounded.

The schr. Margaret Ann, from New-York for Petersburg (Va.) was wrecked at Middletown, (N. J.) during the late storm, and all hands perished.

Whale Fishery.—We have accounts of nearly seventy ships engaged in the Pacific Whale Fishery, from several ports in the United States, and from G. Britain. The quantity of oil ascertained to be already taken by them, exceeds two millions of gallons: averaging nearly 1000 bbls. to each ship.

Nantucket Ing.

From the Portland Gazete.

We beg leave to differ from the "N. J. writer, in ascribing the great increase of Apoplexy among men to the wearing of cravats." In a few instances, it is probable any thing operating like a ligature about the neck, so as to determine too much blood to the brain, may have given rise to the disease; but the concurrence of some other agent seems generally necessary to produce this effect. We should be much inclined to attribute the great increase of Apoplectic cases, of the present day, more to the too free use of the bottle, than to any other exciting cause. And why women are not subject to this malady so frequently as men, may be in part imputed to their different habits and pursuits of life. We feel supported in this position, because it is difficult to distinguish between Apoplexy and a fit of drunkenness, as the disease has been remarked to make its attack most frequently on those who lead a luxurious life, who are guilty of great irregularities in their habits, and especially those who have often indulged themselves in the abuse of spirituous liquors. In this very limited view of the question, it may be proper to notice that whatever tends to relax and epervate the constitution, may also prove an occasional cause of the disease. In Apoplexy, as well as in Palsy, the causes and effects are pretty similar, the symptoms of the two diseases are very much blended together. Palsy not unfrequently arises in consequence of Apoplexy.

MARRIED,

In this city, Mr. Samuel Eastman, of Kensington, (N. H.) to Miss Susan Leman.

In Portsmouth, (N. H.) Rev. Charles Borroughs, to Miss Ann Pierce, both of P.

In this city, on Sunday evening last, Mr. Isaac S. Kamsell, of London, to Mrs. O'Feada, of this city.

DIED,

In this city, Jacob Alonzo, aged 8 years, son of Jacob Howe.

On Wednesday afternoon, William, son of Dea. P. Snow, jr. aged 17.

In Cambridge, on Monday, Mrs. Lydia Frothingham, aged 60, relict of the late Mr. Charles Frothingham.

In Dorchester, on Tuesday last, Mr. Reuben Whittier, aged 43 years, formerly of Candia, (N. H.)

In Duxbury, on Sunday last, Capt. Amos Brown, aged 64.

In Hingham, April 4th, Mrs. Whiting, aged 41, wife of Perez Whiting—On Monday evening, Mr. John G. Thaxter, aged 18—On Tuesday, George Whiting, aged 17, son of Perez W.

In Scotland, Lord Ashburton, after two hours' illness.

In Portland, Mrs. Abigail, wife of Mr. Harrison Brazier, aged 46—Cynthia, daughter of the Rev. George Parsons.

In Mobile, on the 7th March, after an illness of 3 days, Mr. Joseph Ham, aged 27 years, late of Boston.

GOSPEL ADVOCATE.

JUST PUBLISHED by *Joseph W. Ingraham*, Franklin Avenue, Court-street, The Gospel Advocate for April, 1823.

CONTENTS.

Theological.—Caution against Schism—On Bishop Butler's Analogy of Religion—Sermon.—No. XXIII. On Romans ix. 11—Improprieties in performing the Church Service—Letter from England, Remarks on Quarterly Review.

Poetry.—Happiness; English and Latin Versions—Extract from the Messiah, translated from the original German of Klopstock, (continued from volume II. p. 290.)

Religious Intelligence.—Foreign.—Society for propagation of the Gospel, Abstract of Proceedings, (continued from p. 104)—Africa—Calcutta.

Domestic.—Maine, Second Annual Convention—Maine, Third Annual Convention—Gardiner Lyceum—Consecration of a Gothic Church in Philadelphia—Consecration in Binghampton, (Broom co.) N. Y.

POETRY.

On the death of Shelley, the Infidel Poet—by BARTON.

With those who think they view in thee
The champion of their creed,
If their's in truth a creed may be,
Who from belief are freed—

Who view with scorn all modes of faith,
Though seal'd by many a martyr's death,
With such I fain would plead;
And, in that love which knows no bound,
Once more a brief alarm would sound.

If Christians err, yourselves admit
Such errors harm them not;
If you are wrong, and Holy Writ
No juggling, priestly plot,
But truth's own Oracle reveal'd;—
Then is your condemnation seal'd,
And hopeless is your lot!

You *doubt* the Gospel;—keep in view,
What *can be doubted—may be true!*
But O! to *You*—who halt between
The Christian's—sceptic part:
Who now to Revelation lean,
And now to sophist's art;
As one who many doubts has known—
Aware that conflicts like your own
Awaken in the heart!—
This simple watch-word let me give—
"*Believe!—Obey!—and ye shall live!*"

Miscellany.

From Lights and Shadows of Scottish Life.

THE FAMILY-TRYST.

The fire had received an addition of a large ash-root and a heap of peats, and was beginning both to crackle and blaze; the hearth-stone was tidily swept—the supper-table set—and every seat, bench, chair and stool occupied by its customary owner, except the high-backed, carved, antique oaken armed-chair, belonging exclusively to the good man. Innocence, labour, contentment, and mirth were here all assembled together in the wide low-roofed kitchen of this sheltered farm-house, called, from its situation in a low woody dell, the How, and all that was wanting to make the happiness complete was Abel Alison himself, the master and father of the family. It seemed to them that he was rather later than usual in returning from the city, whither he went every market day. But though it was a boisterous night in April, with a good drift of snow going, they had no apprehensions whatever of his safety; and when they heard the trampling of his horse's feet on the gravel, up sprung half-a-dozen creatures of various sizes to hail him at the door, and to conduct the colt, for so they continued to call a horse about fifteen years old, to his fresh-strawed stall in the byre. All was right—Abel entered with his usual smile, his wife helped him off with his great coat, which had a respectable sprinkling of snow, and stiffening of frost; he assumed his usual seat, or, as his youngest son and name-sake, who was the wit of the family, called it his throne, and supper immediately smoking on the board, a blessing was said, and a flourish of wooden spoons ensued.

Supper being over, and a contented silence prevailing, with an occasional whispering remark of merriment or affection circling round, Abel Alison rested himself with more than his usual formality against the back of his chair, and putting on not an unhappy, but a grave face, told his wife, and family, and servants, all to make up their minds to hear some very bad news nearly affecting themselves. There was something too anxiously serious in his look, voice, and attitude, to permit a thought of his wishing to startle them for a moment by some false alarms. So at once they were all hushed—young and old—and turned towards their father with fixed countenances and anxious eyes.

"Wife—and children—there is no need, surely, to go round about the bush—I will tell you the worst in a word. I am ruined. That is to say, all my property is lost—gone—and we must leave the How."

His wife's face grew pale, and for a short space she said nothing. A slight convulsive motion went over all the circle as if they had been one body, or an electric shock had struck them all sitting together with locked hands.—"Leave the How!" one voice sobbing exclaimed—it was a female voice—but it was not repeated, and it was uncertain from whom it came. "Why, Abel," said his wife, calmly, who had now perfectly recovered herself, "if we must leave the How, we must leave a bonny sheltered spot, where we have seen many happy days. But what then? surely there may be contentment found many a where else besides in this cheerful room, and round about our birken banks and braes. For myself, I shall not lose a night's rest at the thought, and you, Abel, can bear it; and, God bless you, I have known you to bear a severer blow than this!"

Abel Alison was a free, warm-hearted man, of a happy disposition, and always inclined to look at every thing in a favourable light. He was also a most industrious, hard-working man. But he could not always say "nay,"—and what he earned by a month's toil, he had more than once lost by a moment's easy good-nature. He had some time before imprudently become security for an acquaintance, who had no such rightful claim upon him—that acquaintance was a man of no principle—and Abel was now ruined—utterly and inevitably ruined. Under such circumstances, he could not be altogether without self-reproach—and the kind magnanimity of his wife now brought the tear into his eye.

"Aye—aye—I was just the old man in that foolish business. I should have remembered you, Alice—and all my bairns. But I hope—I know you will forgive me—for having thus been the means of bringing you all to poverty."

Upon this, Abel's eldest son, a young man about twenty years of age, stood up, and first looking with the most respectful tenderness upon his father, and then with a cheerful smile upon all around, said, "Father, never more utter these words—never more have these thoughts. You have fed us—clothed us—educated us—taught us what is our duty to God and man. It rests with ourselves to practise it. We all love you—Father—we are all grateful—we would all lay down our lives to save yours. But there is no need of that now. What has happened? Nothing. Are we not all well—all strong—cannot we all work? As God is my witness, and knows my heart, I now declare, before you, father, that this is not a visitation, but is a blessing. Now it will be tried whether we love you, father—whether you have prayed every morning and every night for more than twenty years for ungrateful children—whether your toil in sun and rain, and snow, has been thankless toil—or whether we will not all rally round your grey head, and find it a pleasant shelter—a smooth pillow—and a plenteous board;"—and with that he unconsciously planted his foot more firmly on the floor, and stretched out his right arm, standing there a tall, straight, powerful strippling, in whom there was visible protection and succour for his parents and their declining age.

One spirit kindled over all—not a momentary flash of enthusiasm, not a mere movement of pity and love towards their father, which might give way to dissatisfaction and despondency,—but a true, deep, clear reconcilement of their souls to their lot, and a resolution not to be shaken in its unquaking power, by any hardships either in anticipation or reality. Abel Alison saw and felt this, and his soul burned within him. "We shall all go to service—no shame in that. But we shall have time enough to consider all the points before the term-day. We have some weeks before us at the How—and let us make the most of them. Wife, children, are you all happy?"

"All—all—perfectly happy—happier than ever,"—was the general burst of the reply."

"Stir up that fire—my merry little Abel," said the mother "and let us have a good, full bright blaze on your father's face—God bless him!"

Abel brandished an immense poker in both hands, and after knitting his brows, and threatening to aim a murderous blow on the temples of the beautiful little Alice on her stool close to the ingle, and at her father's feet, a practical joke that seemed infinitely amusing, he gave the great ash root a thump that sent a thousand sparkling gems up the wide chimney, and then placing the poker under it like a lever, he hoisted up the burning mass, till a blaze of brightness dazzled all their eyes, and made Luarth start up from his slumbers on the hearth.

"Come, Alice," said the father, for we must not be cheated out of our music as well as our money, "let us have your song as usual, my bonny linnet—something that suits the season—cheerful and mournful at the same time—"Auld lang syne" or "Lochaber no more."

"I will sing them baith—Father—first the ane then the aither"—and as her sweet silver pipe trrilled plaintively along, now and then other voices, and among them that of old Abel himself, were heard joining in the touching air.

"Children said the old man, "suppose we make a Family-Tryst, which, if we be all alive, let us religiously keep—aye—religiously, for it will be a day either of fast or of thanksgiving. Let us all meet on the term-day, that is, I believe, the twelfth of May come a twelvemonth, on the green plot of ground beside the Shaw Linn, in which we have for so many years washed our sheep. It is a bonny, lone, quiet spot, where nobody will come to disturb us. We will all meet together before the gloaming and compare the stories of our year's life and doings, and say our prayers together in the open air, and beneath the moon and stars." The proposal was joyfully agreed to by all.

Family worship was now peformed. Abel Alison prayed as fervently, and with as grateful a heart as he had done the night before: For his piety did not keep an account current of debtor and creditor with God. All was God's—of his own he had nothing. God had chosen to vary to him the mode and place of his few remaining years on earth.—Was that a cause for repining? God had given him health, strength, a loving wife, beautiful children, a good conscience. No palsy had stricken him—no fever had devoured him—no blindness darkened his path. Only a few grey hairs were as yet sprinkled among the black. His boys could bear being looked at and spoken to in any company, gentle or simple; and his daughters, they were like the water-lilies, that are serene in the calm clear water, but no less serene among the black and scowling waves. So Abel Alison and all his family lay down on the beds, and long before midnight they were all fast asleep.

The time came when the farm—the bonny farm of the How, was given up, and another family took possession.—Abel's whole stock was taken by the new tenant, who was a good, and honest, and merciful man, at a fair valuation. With the sum thus got, Abel paid all his debts—that large fatal one—and his few small ones at the Carpenter's shop, the Smith, and widow Anderson's, the green, grey, black, brown and white grocer, of the village; and then he and his family were left without a shilling.—Yet none pitied them—they were above pity. They would all have scorned to beg or borrow, for many of their neighbours were as poor, and not a great many much richer than themselves after all; and therefore they set their cheerful faces against the blast, and it was never felt to touch them.—The eldest son immediately hired himself at high wages, (for his abilities, skill and strength were well known,) as head servant in the next parish—which was famous for its agriculture. The second son, who was of an ingenious and thoughtful cast of character, engaged himself as one of the under gardners at Pollock-Castle—and the third, Abel, the wag, became a shepherd with an old friend of his father's, within a few hundred yards of the How. The eldest daughter went into service in the family of the Laird of Southfield, one of the most respectable in the parish. The second was kindly taken into the Manse as a nurse to the young children, and a companion to the elder—and Alice, who, from her sweet voice, was always called the Linnet, became a shepherdess along with her brother Abel. The mother went to the hall to manage the dairy—the Baronet being a great man for cheese and butter—and the father lived with her in a small cottage near the Hall-Gate, employing himself in every kind of work that offered itself, for he was a neat handed man, and few things, out of doors or in, came amiss to his fingers, whether it required a delicate touch or a strong blow. Thus were they all settled to their hearts content before the hedge-rows were quite green—and though somewhat scattered, yet were they all within two hours' journey of each other, and their hearts were all as close together as when inhabiting the sweet, lown, bird-nest-like cottage of the How.

[*To be continued.*]

From the New-England Farmer.

ON THE PRESERVATION OF THE TEETH.

Keeping the teeth clean is indispensable to their preservation. By suffering the particles of food and other impurities which are constantly collecting about them to remain, is to favour the production and operation of those causes which effect their ruin.

Whatever then is best suited to keep them clean, without the power of injuring them, is also best calculated to prevent their discoloration and decay. The same causes which produce caries of the teeth, tend likewise to injure the gums and breath, rendering the latter offensive, the gums spongy, and detaching them from the teeth. Most of the imported tooth powders, and those whose composition is kept secret, possess some acid property, or grinding power, which hurts the teeth by corroding or abrading the enamel, or protecting surface of them, leaving the comparatively soft and bony part within, to turn black and perish, without the possibility of the tooth's being restored to a sound state. These dentifrices often give the teeth an unnatural whiteness and brilliancy, very pleasing at first, and for a time, before their real character and effects are suspected. All that any preparation of this kind was ever intended to accomplish, by any one excepting an impostor, is to keep the teeth clean, of a natural whiteness, the gums sound, and the breath sweet.

All these effects, the following powder is well suited to produce, without its possessing any quality which can, in any length of time, or freedom of use, occasion the smallest injury of any sort. From its well known property of sweetening putrid and offensive substances, *charcoal* has latterly been, by some, much commended, and by many used as a dentifrice. After some time however, its particles were found to possess a grinding power, from their hardness, which soon wore off the enamel.

Engravers avail themselves of this property of finely pulverized charcoal, to grind down and polish their plates.

THE TOOTH-POWDER.

Take of Peruvian bark	2	parts.
Armenian bole	4	"
Prepared chalk	4	"
Myrrh	2	"
Loaf sugar	2	"
Carbonate of soda	1-2	a part.
Castile soap	2	parts.

These are to be pulverized, mixed, and passed through a sieve. Any apothecary can furnish this tooth-powder.

TOOTH-BRUSHES.

The brush with which this powder is to be applied, should be sufficiently large and firm, and the hairs not too closely placed.

One reason for preferring hard brushes is, that they become softer by use; and another is, that if not pretty stiff, they are not firm enough to clean the teeth thoroughly. They are never too hard, unless they are so unyielding as to insinuate themselves between the teeth and gums, so as to separate them; this being guarded against, the firmer they are the better.

Having thus provided the powder and brush, the question is, how are they to be used?

The mouth should be rinsed with cold water, and the brush dipped into it before the powder is used. A quantity of the powder should then be taken up on the end of the brush, and applied to every part of each tooth, not only to the anterior surface of the foreteeth, but the brush, covered with the dentifrice, should be successively applied to the inner, as well as the outer surface of the upper and lower teeth, and also to their ends. The last motions of the brush should be carried from the gums to the ends of the teeth, in the direction of their length. This serves to elongate the gum, and to spread its points more elegantly over the enamel. The best time for using the tooth powder is after breakfast, and this should be done every day. In addition to this, we should be careful to cleanse the mouth with water, and the brush, after every meal; and this should be particularly attended to before going to rest, otherwise, the foulness, which is too often permitted to accumulate through the day, cannot fail to commit its ravages on the teeth, gums, and breath, through the night. Benserade, a Frenchman, said of a young lady, who had a very strong breath, whom he heard sing, "What a beautiful voice, and charming words, but the *air* is worth nothing." *Mais l'air n'en vaut rien.*

Brushing the teeth once a day, if faithfully done, is preferable to many hasty and imperfect attempts to clean them.

Merely to pass the brush a few times lightly and rapidly over the teeth, is of little service; four or five minutes should be diligently spent in performing this operation.

The idea that the enamel of the teeth can be injured by brushing, is as unfounded and absurd, as it would be to suppose that the palms of the hands might be worn out by moderate labour.

The same grateful and refreshing sensations which result from bathing the surface of the body, arise also from a proper attention to the mouth. No one who neglects his mouth can be said to be personally neat; nor can any one who omits this necessary attention to himself, justly expect the *voluntary* attention of others.

Approved method of cultivating Barley.

Steep the seed in well or spring water for twelve hours, stirring it frequently from the bottom of the tub or vessel all around; and previous to each stirring, all the floating grains, weed seeds, &c. should be carefully skimmed off: thus nothing will remain for seed but sound and perfect grain. The first water should be drawn off at the end of six hours, and immediately replaced by fresh; this again drawn off at the end of six hours more; it should be sown, broad cast, the following day, being mixed with a sufficient quantity of wood ashes or plaster, to dry it as much as is neccessary for the purpose of sowing. Thus managed, if the ground be in proper tilth, and fitly prepared, this grain will make its appearance the fifth or sixth day after sowing; whereas if the seed be sown dry, it will probably be three weeks or more before it comes up, particularly if the season be dry.—I cannot more forcibly recommend this practice than by giving a brief sketch of an experiment made in England, and taken from the Bath and west of England Society's reports. A farmer selected four acres of the same field, treated and prepared it for seeding exactly in the same way, he then divided it into two equal parts; he sowed one part with dry seed, in the common way, the other with steeped seed, as here recommended, and the consequence was, that the latter produced a double crop, although the seed, in both cases, was the same, save the difference of treatment. The superior quality and condition of the crop seemed to keep pace with the quantity. *Con. Courant for April* 1822.

DETROIT, FEB. 23.

COPPER OF LAKE SUPERIOR.

We lately published a bill reported by Mr. Benton, in the Senate of the United States, the object of which was the extinguishment of the title of the Indians to certain lands on and near the Otonagan river, on the southern shore of Lake Superior, supposed to contain valuable mines of copper.

This enterprise of the national government will be productive of important consequences to this territory. It will give a vigour and extent to our navigation and commerce, which they have not hitherto attained; and may, perhaps, lead to other discoveries in the mineral resources of this region, which will essentially change its value in the estimation of the government. Copper and Iron are known to be abundant there; and, from the mountainous and rugged character of the country, we are warranted in the belief that its other metalic resources are equally important. Indeed, it is a matter of historical record, that silver ore, of a very productive quality, has been found there. Many years since, a quantity of this ore was carried to London, which yielded seventy-five in the hundred of pure silver.

Connected with the Fur Trade and Fisheries, the working of these mines will create an active and profitable commerce on Lake Superior, in which this peninsula, being washed by three seas, and having almost unparalleled facilities for interior navigation, through its numerous rivers, must largely participate.

The whole number of churches in New-York city is eighty-three, viz:—fifteen Episcopal, fifteen Presbyterian, nine Dutch Reformed, eleven Methodist, nine Baptist, five Associate Reformed, three Catholic, two Universalist, three Friends, two Independent, one Unitarian, one New Jerusalem Chapel, one Welsh Church, one Mariners' Church, one Synagogue, and three other churches, denominations not given.

Three Important Questions Answered.

JUST published, and for sale at this Office—THREE IMPORTANT QUESTIONS ANSWERED, relating to the *Christian Name, Character, and Hopes.* By Henry Ware, Jr. Minister of the Second Church in Boston. Third edition.

JUST published, and for sale at this office, and by the principal booksellers in this city,
"REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A BEREAN LAYMAN."

CHRISTIAN REGISTER.

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the editor, by
ROBERT M. PECK.

TERMS—Two dollars and fifty cents, if paid in advance, or three dollars payable in six months.